

**(ANALYZE OF QURAN SURAH *AL-BAQARAH* VERSE 30 UNTIL VERSE 38
AND BIBLE THE OLD TASTEMENT GENESIS CHAPTER 2:3 UNTILL 3:24)**

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ABSTRACT

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**“THE METHOD OF INTERPRETATION OF THE QURAN AND THE BIBLE
ON HISTORY OF ADAM**

**(ANALYZE THE METHOD OF INTERPRETATION OF QURAN SURAH *AL-BAQARAH* VERSE 30 UNTIL VERSE 38 AND BIBLE THE OLD TASTEMENT
GENESIS CHAPTER 2:3 UNTILL 3:24) ”**

The Quran and the Bible as the holy books both Islam and Christian have important funtions to influence their adherent's attitude. In other side, not every adherents have capability to understand the inner meaning of these holy books, so need helping from interpreters or scholars to interpret both of the Quran and the Bible. One of problems that were faced by adherents are how to understand the history of Adam especially in Quran surah al-Baqarah verse 30 until 38 for Islam's adherents and the Bible in Old Testament Genesis chapter 2:3 until 3:24for Christian's adherents.

The existence of history of Adam in both the Quran and the Bible has many interesting to investigate the methods of exploring the inner meaning of this history, the resulting of this investigation are the history of Adam in the Quran and the Bible was approached by textual and contextual methods and were used by different interpreters who life in different period.

Keyword: Islam, Christian, interpretation, the Quran, the Bible.

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CHAPTER I

INTRODUCTION

A. Background

The human beings living in this world are in need of God for their life, and among the generosity from God to them are the holy books which can guide from the darkness into lightness. The holy books were given by God to human beings throughout religions, so the human beings who have faithful or believing the religion must understand and learn more about the essence of their holy books of their religion, not only for guide, the Holy books also important for the Human beings to get knowledge¹.

Because this urgent function, God delegated Messengers who brings the holy books to human beings and obey them to worship him. The holy books have function as proof that there is God who creates everything in this earth².

Include of Holy books are the Quran for Moslem and the Bible as the same as the Old testaments and New testaments for Christians. Quran as the holy book for the adherents of Islam was given by God into his Messenger that famous called with prophet Muhammad -pbuh- who life in 600 century in Arab, when his age was 40 year and has duty to extend the happy information and give remind to all of Islam's adherents³.

This opinions based on Quran *an-Nisâ'* verse 165, Allah said :

¹ Manna' Khalil, *Studi ilmu-ilmu Quran* (Bogor: Litera Antar Nusa, 2009), p. 15.

Malik, *Fenomena Alquran* (Bandung: Marja', 2003), p. 135.

³ Rahmatullah, *Mukjizat Quran versi Kristolog* (Jakarta:pustaka da'1, 2000), p.5.

*"Day: "O men! I am sent unto you all, As the Messenger of Allah, to whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. so believe In Allah and His Messenger, the unlettered Prophet, who believeth In Allah and His words: follow Him that (so) ye may be guided."*⁷

Among the prophet in Moslem perspective is Adam, who was believed as the first human in the earth. The history of Adam was wrote in many verses of the Quran, one of it are in Quran surah *Al-Baqarah* verse 30 until 38, in this verse Allah explained the history of Adam as the first human and deserve the guidance for every human.⁸

But not only in Quran, the history of Adam also written in the Bible as the holy book of Christian. In the Bible the history of Adam wrote in Old testaments Genesis chapter 2;3 until 3;24. The Bible is a collection of sacred scripture of both Judaism and Christianity. There is no single version; both the individual books (Bible canon) and their order vary between denominations. The Jewish Tanakh divides the Hebrew Bible into 24 books, while the same texts are usually arranged as 39 books in Christian Old Testaments. Complete Christian Bibles range from the 66 books of the Protestant canon to the 81 books in the Ethiopian Orthodox Bible.⁹ The

⁶ *Al-A'râf* 158

⁷ Muhammad Chawla. *Verses by verses English Translation of Holy Quran*, (Pakistan: Baitul Quran, 2000) p:657

⁸ Ibnu Katsir, *Qososul Anbiya'*, (Beirut;Dzar' al Kutub Al-Ilmiah,...) p.11

⁹ Sastro Soedirjoe, *Menggali Isi Alkitab 3*, (Jakarta:BPK Gunung Mulia, 1980) p.1

alteration of Bible which wrote by hand was supposed only experience little alteration in its text not in its meaning.¹⁰

While, the existence of the history of Adam in the Quran and the Bible as the different holy book of religions kept a secret about the method which was used by interpreter both two religions to explore the essence of that history in both the Quran and the Bible, and make writer's mind become interesting to know deeply about the approaching which was suitable with that method to approach the history of Adam in Quran and Bible.

B. The Core of the Problems

From the analysis of the background above, the problems that have to be identification and investigated are the methods which were used by interpreters in exploring the history of Adam, and this study aims to analyze the similarity and the difference about the history of Adam between Quran surah *Al-Baqarah* verses 30 until 38 and Bible in Old testaments genesis Chapters 2;3 until 3;24, also to find the correlations and also to know any possible influence both the Quran and the Bible in their interpretations.

C. Central of the Problems

1. What are the similarities and the difference about the history of Adam between Quran surah *Al-Baqarah* verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24 ?

¹⁰ Karel, *Perkembangan Teologi Dalam Dunia Kristen*, (Yogyakarta: Hanandita Graha Widia, 1987) p.ix

The general objectives of this study are to analyze how to position the theory of Islam and Christian as spiritual theology to their adherent's mind such as their spiritual foundation and how to make them have clear understanding of the substance and the essence of the story of Adam in both the Quran and the Bible, especially surah *Al-Baqarah* verse 30 until 38 and old testaments Genesis chapters 2;3 until 3;24. And the adherents were hoped can find the collective understanding the values which be contained in the story and history of Adam in the Quran and the Bible book, so can explore and apply it into reality of their life. And the detail objectives of this study such as list below:

- ## E. Bibliographical Review

There are many literatures discussing about the history of Adam such as books, thesis, articles, *etc.* But the writer has not found literatures explaining the methods of interpretation which were used by the interpreters of Islam and Christian to explore the essence of that history and that find the influence the result of exploration about the history of Adam between Quran surah *Al-Baqarah* verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24 between the interpretation of two religions among Islam and Christian. Almost literatures that were found by the writer are the

literatures which explain the Substance of that history or explain the substance of Adam as the person.

One of literatures that has been found by the writer is a thesis written by Miftahul jannah, a student of *Tafsîr Hadîth* department, Ushuluddin Faculty, IAIN of Sunan Ampel Surabaya titled “Adam dalam persepsi Mohammad Iqbal dan al-Maraghi” (Adam in Mohammad Iqbal and Maraghi Perspective). The thesis explains about the opinions of two interpreters that are Mohammad Iqbal in *the reconstruction religious though in Islam* and Al-Maraghi in his work which has famous called *tafsîr al-Marâghî*.

Then thesis of Dadang Abdurahman, a student of *Tafsir Hadith* department, Ushuluddin Faculty, IAIN of Sunan Ampel Surabaya titled “Kisah turunnya Adam Dalam Alquran” (The history of fall of Adam in Quran). This thesis explained: the history of fall of Adam in Quran globally and not compare with the other perspective accept Quran, also not specific into the interpretation of specific surah.

The substance of existence of Adam in the Quran also was investigated by Eyik Jamilatun Nafi'ah the student of IAIN Sunan Ampel Surabaya, Ushuludin Faculty the student of *Tafsîr Hadîth*, in her thesis which was has title “Adam in Quran” this thesis explore about the verses of Quran which were contain about the substance of Adam as the first human in this world.

While the literature of the history of Adam by comparison between two religions which the writer found is thesis of Riqoh Yus, a student of a comparison religions, Ushuluddin faculty at IAIN Sunan Ampel Surabaya

titled “*Adam Sebagai Manusia Pertama dalam Pandangan Islam dan Kristen*” (Adam as the first man in Islam and Christian perspective). This thesis explains how God Creates Adam, and what the similarities and differences between Islam and Christian about the creation of Adam as the first human in this earth.

The other literature that was found by the writer is the dissertation of Dr,Thohir Aruf when he studied in UIN Syarif Hidayatullah, Jakarta, which has title “*Perspective Ibnu Katsîr dalam Eksistensi Adam Sebagai Manusia Pertama*”(*Ibnu Katsîr `s Perspective about Existence of Adam as The First Man*). in this dissertation Mr. Thohir explained about the perspective of *Ibnu Katsîr* about Adam as the first human on the earth.

From all literatures above, no one of the literatures explained the methods of interpretation which were used by the interpreters of Islam and Christian to investigate the essence the history of Adam between the Quran surah *Al-Baqarah* verses 30 until 38 and the Bible in Old testaments Genesis Chapters 2;3 until 3;24 and there is no literature which was find the similarities and differences specificity in method of interpretation between the interpreters of Islam and the exegetes of Christian when they interpreted the history of Adam especially in Quran surah al-Baqarah verse 30 until verse 38 and Genesis chapter 2 verses 3 until chapter 3 verses 24. So it is concluded that this research by the title “*The Method of Interpretation of Quran and Bible on History of Adam (Analyze of Quran Surah Al-Baqarah Verse 30*

Until Verse 38 and Bible the Old Testament Genesis Chapter 2:3 Untill 3:24)" Is not done by any one, so it is still original.

F. Definition of The Key Terms

In order to make this possible, the writer will first of all define key terms specifically used in this study. Trace the concerning of the problem and explain deeply about the term of the title “The Method of Interpretation of the Quran and the Bible on History of Adam (Analyze the Method of Interpretation of Quran Surah *Al-Baqarah* Verse 30 Until Verse 38 and Bible the Old Testament Genesis Chapter 2:3 Untill 3:24)” to prevent from any possible ambiguity of understanding. So, it is absolutely urgent to analyze the key terms that as follow:

1. Quran: Is the Holy Book of Islam that is believed by Muslims as the orientation or compass in their life.
2. Bible: Is the holy book of Christian, consisting of two books called the old testaments and the new testament and many others such as: “*keluaran, Ulangan, Imamat,*” Etc.¹¹
3. Adam : The name of human that is believed as the first human in the world.¹²
4. Analyzing: examine or study something especially by separating something into its parts.¹³

¹¹ Al-A'zami, *The History The Quranix Text* (Jakarta:Gema Insani Press, 2005),p.258.

¹² Irwandar, *Demitologisasi Adam dan Hawa* (Yogyakarta: Ar-Ruzz Media Press, 2003), p.11.

¹³ Martin.H.Manser, *Oxford learner's pocket dictionary* (Oxford University Press:England, 1995), p:82.

5. Method : way of doing something or quality of being well planned and organized.
6. Interpretation: explanation or understanding of the inner meaning of something.

At the least the significance of this thesis is specifically focused on analyzing the methods of interpretations instead of analyzing the essence of Adam.

G. The Significance of the Study

Today the history of religions will either develop into a major specialty, playing a key role within and between the social science, humanities, and theology, or it will lapse into respectable tolerated standing within one or several of this discipline. It is to be hoped that the former alternative will prevail, and already numerous signs indicate that will be the case.¹⁴

And at best, this study is important and useful because histories of religions especially about Adam have many effects for adherent's thought that result from the product of interpretations. Someone of human being who believes with religion and its holy book disposed to imagine that history. And the description of it, will be dogma or doctrine of religions in their mind, this condition results the bad effect for their mind because they disposed sanctify that history and just believe that it true, at the last they was snared in doctrine

¹⁴ Willfred, *The History Of Religion* (Chicago: The University Of Chicago Press, 1959), p. vii.

Last but not least, the researcher hopes that this study will be useful for students of Quranic studies as the review of literature that can help them in

¹⁶ Irwandar, *op.cit*, p. 13

their study. At least the study will be useful to the researcher as the student of *Tafsîr Hadîth* Faculty.

H. The Method Of the Study

1. Research approach

The methods used in this study are:

- a. **Descriptive Method:** Draw and analyze the problem, by collecting the information of the present event to describe certain situation or condition.
- b. **Analyze Method:** Analyze the similarities and differences method of interpretation of the history of Adam in the Quran surah *Al-Baqarah* verses 30 until 38 and the Bible the old testament Genesis Chapter 2;3 until 3;24.

The method in this study belongs to compilation the similarities and differences method of interpretations which was used by the interpreters on history of Adam in the Quran surah *Al-Baqarah* verses 30 until 38 and the Bible the old testament Genesis chapter 2;3 until 3;24, to know the perspectives both The Quran and the Bible and the descriptive method in this study belongs to document analysis or called by content analysis by reviewing of literatures of research of filed. It is done by discourse the literatures such: books of science, document, thesis, exegetical, history, and many more.

2. Data Resources

The data resources in this study are taken from review of literatures below:

- a. The Primer Data resources are: *Quran and Bible* whit its interpretation from the theologians, especially interpretation of surah *Al-Baqarah* verse 30 until 38 and the Old testament genesis chapter 2;3 until 3;24. That based on the book of interpretation such as :
1. *Tafsîr at-thabary* the work of *Ibnu Jarîr ath-Thabary*
 2. *Mafâtikhul Ghoîb* the work of *Fachrûddîn ar-Râzi*
 3. *Al- Manâr* the opinions of *Muhammad Abdûh* which collect by *Râshid Ridhâ*
 4. *Tafsir Alkitab perjanjian lama* which produce by Kanisius
- b. The secondary data resources such the supporting books, like *Qosusul Al-Anbiya'* the work of *Ibnu Kathîr*, *the History Of the Quranic Text* the books that was created by Al-A'zami, the book of Ahmad Dedaat and Rahmatullah AL-Hindi *Mukjizat Alquran versi kristolog*, *Menggali Isi Alkitab* the book of Sastro Soedirjoe, and many books

discusses about the object analysis that related with this study.

3. Steps of Analysis

The data needed in this review of literature is taken from library research. By collecting the books that having relation with the topic subject will be discussed. Those books will collaborate also with the primer data resources.

I. The Outline of the Thesis

The outline of this study will be explained in five chapters as follow:

Chapter 1: Introduction as a background of the study to introduce the problems that will be discussed. This chapter consists of: background of study, the core of the problem, central of the problems, definition of the key terms, objectives of the study, data resources, and steps of analysis.

Chapter II: General Review About Alquran, Bible, Interpretation
And The History Of Adam In Quran 2:30-38 & Old Testament
Genesis 2:3-3:24. This chapter contain of Background, the detail definition and the various knowledge about the Quran and the Bible and introduce the history Adam in surah *al-Baqarah* verses 30 until 38 and the Bible old testament Genesis chapter 2:3 until 3:24.

The Quran has many other names. Among those found in the text itself are *al-furqân*, *al-hudâ*, and *al-kitâb*, though it is also used in the Arabic language for others scripture such as the *taurat* and *injl*. In the other hand, there is especially term called *mus'hâf* one of written work that is often used to refer to particular Quran manuscript and also used in the Quran to identify earlier revealed books.²⁶

Islamic tradition relates that during one of Muhammad's isolated retreats to the mountains, he received his first revelation in the Cave of Hira. Thereafter, he received revelations over a period of twenty-three years. According to hadith and Muslim history, after Muhammad emigrated to Madina and formed an independent Muslim community, he ordered a considerable number of the companions (*sâhabat*) to recite the Qur'an and to learn and teach the laws, which were revealed daily. Companions who engaged in the recitation of the Qur'an were called *qurra'*. Since most *sâhabat* were unable to read or write, they were ordered to learn from the prisoners-of-war the simple writing of the

"We do relate unto Thee the most beautiful of stories, In that we reveal to thee this (portion of the) Qur'an: before this, Thou too were among those who knew it not."

Almost histories in Quran contain balaghah value and have high essence of meaning and also have many usefully for Muslim such as Allah said in Quran Surah Yusuf 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا
كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“There is, In their stories, instruction for men endued with understanding. it is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a Mercy to any such As believe.”

The histories of Quran have many usefully because have strengths influence to repair human's heart and attitude.


The histories in Quran separate into:

1. The histories of the prophets and messengers and everything have been happen between them and their adherents.
2. The histories of several person or groups. And the Muslim could take the essence of these histories, such like the

وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٦﴾

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ^طإِنَّكَ أَنْتَ


اَلْعَلِمُ اَلْحَكِيْمُ

قَالَ يَاعَادَمُ أَبْنَيْهِمْ بِأَسْمَائِهِمْ ^ط فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ

قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣١﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا

إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٦﴾

وَقُلْنَا يَٰعَادُمْ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا

رَعْدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنْ

الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿١٢٨﴾

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿١٧﴾

قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾

30. Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

31. and He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell me the nature of these if ye are right."

32. They said: "Glory to thee, of knowledge we have none, save what Thou hast taught us: In truth it is Thou who art perfect in knowledge and wisdom."

33. He said: "O Adam! Tell them their natures." when He had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

34. and Behold, we said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: He refused and was haughty: He was of those who reject Faith.

35. *We said: "O Adam! Dwell Thou and Thy wife In the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."*

36. Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye

connote mutuality, rather it is a unilateral covenant offered by God to individuals. Groups within Christianity include differing books as part of one or both of these “*Testaments*” of their sacred writings—most prominent among which are the biblical apocrypha or deuterocanonical books.³⁰

Language called Peshitta, and in to English language such as King James versions.

Before there is no tape machine, all of letters of Bible, both Old Testament and New Testaments were written by hand. Some original scripture of bible still exist until now, that are:

4. Codex Sinaiticus : that was written in 300 century, in Greek language. Its manuscript still exists in British Museum, England.
5. Codex vaticanus : was written in 300 century, and now is stored in Vatican Library, Roma.
6. Codex Alexandrinus : was written in 400 century, that Is stored in British Museum, England.³²

All of manuscripts Bible were written by different human or various human.

But in Christian mind all of writings in the Bible was came from God (see in Timotius 3:16-17, 2 Petrus 1:20-21). The Old testament contains five part of manuscripts that are:

1. Pentateuch that includes five books such as: *Genesis, Keluaran, ulangan, bilangan and imamat.*
2. The books of History include 9 books, among of them: Yosua, Rut, Ezra, etc.
3. The books of poetry that contains 5 books, such as: ayub, Mazmur, etc.

³² Maria Audrey, *Alkitab Itu Isinya Apa Sih?* (Yogyakarta: Andi, 2005), p.2&3.

Aramaic original. The study of the Greek New Testament, not least the synoptic gospels, has been said to present undergraduates with a more demanding set interlocking intellectual challenges than any other subject in the university.

During the three centuries following the establishment of Christianity in the 1st century, Church Fathers compiled Gospel account and letters of apostles into a New Testament. The Old Testament and New Testament together are commonly referred to as “*The Holy Bible*”. The canonical composition of the Old Testament is under dispute between Christian Group: Protestants hold only the books of the Hebrew Bible to be canonical, Roman Catholics and Eastern Orthodox additionally consider the deuterocanonical books, a group of Jewish books, to be canonical.

2. The History in the Bible

The meaning of the term "*history*" is itself dependent on social and historical context. Paula McNutt, for instance, notes that the Old Testament narratives "do not record 'history' *in the sense that history is understood in the twentieth century*. The past, for biblical writers as well as for twentieth-century readers of the Bible, has meaning only when it is considered in light of the present, and perhaps an idealized future.

Biblical history has also taken on different meanings in the modern era. The project of biblical archeology associated with W.F. Albright, which

sought to validate the historicity of the events narrated in the Bible through the ancient texts and material remains of the Near East, has little in common with the view of history described by archaeologist William Dever . In discussing the role of his discipline in interpreting the biblical record, Dever has pointed to multiple histories within the Bible, including:

- The history of theology (the relationship between God and believers).
- Political history (usually the account of "Great Men").
- Narrative history (the chronology of events).
- Intellectual history (ideas and their development, context and evolution).
- Socio-cultural history (institutions, including their social underpinnings in family, clan, tribe and social class and the state).
- Cultural history (overall Cultural Revolution, demography, socio-economic and political structure and ethnicity).
- Technological history (the techniques by which humans adapt to, exploit and make use of the resources of their environment).
- Natural history (how humans discover and adapt to the ecological facts of their natural environment).

2:11. The name of the first is *Pison*: that is it which compasseth the whole land of *Havilah*, where there is gold;

2:12. And the gold of that land is good: there is bdellium and the onyx stone,

2:13. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

2:14. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

2:15. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

2:16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2:18. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

2:19. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

2:20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

2:21. Yahweh God caused a deep sleep to fall on the man, and he slept; and he took one of his ribs, and closed up the flesh in its place.

2:22. He made the rib, which Yahweh God had taken from the man, into a woman, and brought her to the man.

2:23. *The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man."*

2:24. Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.

2:25. They were both naked, the man and his wife, and were not ashamed.

3:1. Now the serpent was more subtle than any animal of the field which Yahweh God had made. He said to the woman, "Yes, has God said, 'You shall not eat of any tree of the garden?'"

3:2. *The woman said to the serpent, "Of the fruit of the trees of the garden we may eat.*

3:3. But of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat of it, neither shall you touch it, lest you die.'"

3:4. The serpent said to the woman, “You won’t surely die.

3:5. for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil."

3:6. when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit of it, and ate; and she gave some to her husband with her, and he ate.

3:7. Both of their eyes were opened, and they knew that they were naked. They sewed fig leaves together, and made themselves aprons.

3:8. They heard the voice of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

3:9. Yahweh God called to the man, and said to him, "Where are you?"

3:10. *The man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself."*

3:11. God said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

3:12. *The man said, “The woman whom you gave to be with me, she gave me of the tree, and I ate.”*

3:13. Yahweh God said to the woman, "What is this you have done?"

The woman said, “The serpent deceived me, and I ate.”

3:14. Yahweh God said to the serpent, "Because you have done this, cursed are you above all cattle, and above every animal of the field. On your belly shall you go, and you shall eat dust all the days of your life."

3:15. will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel."

3:16. To the woman he said, “I will greatly multiply your pain in childbirth. In pain you will bring forth children. Your desire will be for your husband, and he will rule over you.”

3:17. *To Adam he said, “Because you have listened to your wife’s voice, and have eaten of the tree, of which I commanded you, saying, ‘You shall not eat of it,’ cursed is the ground for your sake. In toil you will eat of it all the days of your life.*

3:18. Thorns also and thistles will it bring forth to you; and you will eat the herb of the field.

3:19. By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return."

3:20. The man called his wife Eve, because she was the mother of all living.

3:21. Yahweh God made coats of skins for Adam and for his wife, and clothed them.

Allah revealed al-Quran becoming guidance and mercy for the world and human beings. The Quranic guidance will give meaning in their life if it can be understood, experienced, and practiced.³⁸

By terminology the meaning of word *tafsîr* is an explaining quranic verse, its meaning, the purpose and the content clearly or by signal.³⁹ There are two approaches to interpreting the Quran that are:

- 1) Based on tradition, which was based on texts and in other term called literal cause approach by fundament texts of theology.
- 2) Based on language, context and context of situation of the text. Which was called whit non-literal method,⁴⁰ that was In the former approach there are four tradition source for commentary of the Quran.⁴¹

Prophet Muhammad (pbuh) was first Quran interpreter, since it was revealed firstly, then was followed by his companions, *tābi'īn* the next generation who learned to *Sāhabat*, and their adherents and the Islamic scholars who lived after them. In the latter approach there are numerous sources of interpretation which include:

³⁸ Muhammad Husain Al Dzahabi, *Al Tafsir Wa Al Mufasssirun Juz 1*, (Mesir: Dar Al-Kutub Al-Haditsah, 2004), p:13.

³⁹ Ahmad Syadali, *Ulûm Al- qurân*, (Bandung: Pustaka Setia, 2000),p: 21.

⁴⁰ Term literal and non-literal method are based on how the interpreter understand the texts, by texts understanding or symbolic. This terms based on term in book namely *philosophy and faith*.

⁴¹ Yusuf M.Yunan, *karakteristik tafsir al-Quran di Indonesia Abad 20* (Jakarta: per. Ulumul Quran, 1992), p.58.

1) **Historical Source:** there are two types of historical resources of interpretation, firstly called foundational and absolutely authentic, secondly known as secondary and supportive. The Quran alone become basic and foundational resource while the prophetic tradition, established historical fact and the scriptures of earlier nations constitute the ancillary and secondary resource.

2) Linguistic Resources: as the classical Arabic poetry and the text of the Quran are two resources which can be used as foundational reference in ascertaining the meaning and signification of the remaining literal and figurative diction of the Quran and its style of expression. Many of the word of the Quran have remained in continuous usage from the time of its revelation of this day. This result them known to all.⁴²

In other side, Bible as Holy book for Christian also need interpretation to know and understand the deeply meaning in it scripture or manuscript. The interpretation of Bible called exegesis; exegesis word is from the Greek that has meaning "*to lead out*". In etymology exegesis has definition as a critical explanation or interpretation of a text, especially a religious text. Traditionally the term was used primarily for exegesis of the Bible; however in contemporary usage it has broadened to mean a critical explanation of any text, and the term "*Biblical exegesis*" is used for greater

⁴² Umar Shihab, *Kontekstualitas al-Quran* (Jakarta:Penamadani, 2003), p.3.

specificity. The goal of Biblical exegesis is to explore the meaning of the text which then leads to discovering its significance or relevance.⁴³

Exegesis includes a wide range of critical disciplines: textual criticism is the investigation into history and origins of the texts, but exegesis may include the study of the historical and cultural background for the author, the text, and the original audience. Others analysis includes classification of the type of literally genres present in the text, and an analysis of grammatical and syntactical features in the text itself.

The term exegesis and hermeneutic have been used interchangeably. However, hermeneutic is more widely defined discipline of interpretation theory: hermeneutics includes the entire framework of the interpretive process, encompassing all form of communication: written, verbal and nonverbal, while exegesis focuses primarily on the written text.⁴⁴

According to some forms of Christianity, there is two different forms of exegesis exist: revealed and rational.

1. Revealed exegesis considers that the Holy Spirit inspired the authors of the scriptural texts, and so the words of those texts convey a divine revelation.

⁴³ Pengantar Stefan Wild in Nur Kholis Setiawan, *Alquran Kitab Sastra Terbesar* (Yogyakarta: Elsaq press, 2005), p.xxix

⁴⁴ Karl Kartelge, *The Interpretation of The Bible in The Church* (London: Theology Digest, 1995), p.117.

BAB III

INTERPRETATION OF HISTORY OF ADAM IN QURAN SURAH *AL-BAQARAH* VERSES 30 UNTIL 38 AND BIBLE THE OLD TESTAMENT GENESIS 2;8 UNTIL 3;21

A. The Interpretation of History of Adam in the Quran Based on Muslims Perspective.

The existence history of Adam in Quran and bible which has been explained above remember the adherents of religion that the holy book as same as Bible or Quran as the book of religion have purpose why both of that holy book describe about history of Adam when he stay at the paradise. So, why are the Bible and Quran talking about Adam and his wife? One answer offered by theologian that the Bible and Quran express theological truths in ways of history that are somewhat accessible to the unlearned masses.

Most people are unused to abstract thinking, and can understand in concrete term. Bible and Quran narrative and descriptions are often allegories or parable, among of them are the history of Adam. To know, understand and to analyze the essence of purpose of this story the adherents need the opinions of interpreters to understand it, one of essential skills of a interpreters is the ability to express deep, complex, abstracts and generally difficult concepts and truths in the language of

ordinary human experience. To understand the inner meaning of history of Adam the interpreters of Muslim are distinguished into two parts:

1) View of literal Interpreters

When *Ibnu Jarîr at-Tabarý* (d.310) interpreted Q.S *al-Baqarah* verses 30-38 literally he said that Q.S.*al-Baqarah* 30 until 38 have relation whit verses 28-29, in these verses Allah said:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾
هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ
أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٢٩﴾

“How can ye reject the Faith In Allah.- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.”

"It is He who hath created for you all things that are on earth; moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge."

The correlations between the Quran verses 28 and 29 whit the verse of same surah verse 30 : Quran surah *al-Baqarah* verse 30 becomes

the continuity of the verse before and to remembering for the readers about the divine gift of grace for each human being but a lot of them incline not respect about this comfort which was given by God .

At-Thabarî in his work collect the opinions of interpreter before him or the opinions from Quran and *hadîth* , for example to interpret the meaning of caliph in word “*khalîfah*” his opinions based on what Allah said in Q.S. Yunus 41:

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ
أَنْتُمْ بَارِعُونَ مِمَّا أَعْمَلُ وَأَنَا بَارٍءٌ مِمَّا تَعْمَلُونَ

Wahab bin Munabih said: when Adam and his wife take place in heaven and Allah forbid them not to eat the tree, in that time the tree has many stems and has fruits that was eaten by angels for their life, but Allah avoid Adam and his wife not to approach it. Then, when the Satan want to disturb them, he entered into belly of snake which has four footed and one of good animal which created by God. When the snake enter the heaven, the Satan go out from the snake's stomach then put the tree which avoid Allah to Adam and his wife, directly Satan go to Hawa and said to her: see this tree (fruit), how fragrance and delicious it is, and how beautiful it's color, while Hawa eaten it and go to Adam and said: see this tree (fruit) how fragrance and delicious it is, and how beautiful it's color, while Adam eaten it from Hawa, then Adam enter into stomach of tree, and Allah called him: Hay Adam ! Where are you?, Adam said: I am here my God, God said: why you not go outside? I shy to you my God, and God said: accursed you are into the world which from it I create you, this as the punishment cause the fruit changeable be thorn, and God also said: that there is no tree in this heaven and also in this world which has especially characteristic such as the date tree and jujube.

Then God said: hay Hawa! You was persuaded my servant, and you will bring something abominate in your stomach, and if you want to put it from your stomach you will feel such like approach to be dead, and God said to snake: You who brought the Satan in your stomach and resulted he can persuade my servant, I accurse you, your legs will change

Sayid Qutub, who known as the author of *tafsîr fî dzilâlil Qurân* said, that history of Adam in Q.S.*al-Baqarah* verse 30-38 show to us the phases of life, even the phases of nature deeply in Q.S.*al-Baqarah* verse 29. After that Allah tell us about the earth to show the divine gift of grace for all of human being, and decided that Allah created the human being to be chairman for the others creation. Because this function Allah gives human being the knowledge and brain different with the others even the angels.

Sayid Qutub (1906.c) said that the plot of this history, such like the forbidden tree and the history of fall of man into earth has function to human being as education and preparation of them to be caliph in these universes and to improve potential of them to face the temptations and feel the result, so they know about remorse feeling and know who is their enemy, and at the last the human being (Adam) know about sin and how to repent of sins.⁵²

The others contemporary interpreters who interpreted these verses symbolic is *al-Maraghî* (1885.c), he said that there is no doubt that Adam as the first human in this universe, and from the History of Adam in Quran the human especially Muslims can take the knowledge from the essence of this history, the human beings have been given the knowledge from Allah and have to use it, in spite of that from this history human can know the weakness and the straightness of human, and also to avoid them from

⁵² Sayid Qutub, *Tafsir Fi Dzilâli Qurân* (Kairo:Dzar as-Syuruk, 1992), p.55.

spitefulness and arrogant, cause this characteristic conclude into characteristic of Satan.⁵³

In side of that interpretation above, in Islam there is the interpreter who interpreted this history whit extreme symbolic, he was has name Mohammad Iqbal, in his work namely *the reconstruction religious thought in Islam* he said:

“The object of the Quran in dealing with these legends is seldom historical; it nearly always aims at giving them a universal moral or philosophical import”.⁵⁴

From these statements, in an extrinsic manner the Muslim might be know that in Iqbal opinions the history of Adam is a legend, that has relationship whit the history fall of man into earth. And he also interpreted that paradise in this history as the idea of the primitive existence of humans that hasn't relation whit their circles and heaven as the result of human's necessity that has been a first symbol of human's culture.

Different with the classical interpreters the contemporary interpreters of Islam have different view to interpret about the essence of *Malâikah* or Angels.

⁵³ Al-Maraghi, *Tafsir al-Marâghi* ter. Anshari Umar (Semarang:Toha putra, 1989), p.67.

⁵⁴ Mohammad Iqbal, *The Reconstruction Religion Thought in Islam* (Lahore: Ashraf Printing Press, 1982), p.82.

knowledge which god avoid them not to eat it. The most immediate consequence of the sin of the man and woman is the consciousness of their nakedness, which they seek to remedy by sewing loincloths of fig leaves. Then Yahweh ask to them "*where are you?*" Adam answered: "*because I was naked*". Then Yahweh blames the woman, and the woman, in turn blames the serpent, this history as the contexts why serpents crawl, why there is pain in childbirth, and why farming is so difficult.⁶³

2) View of symbolic Interpreters of Christianity.

To interpret the history of Adam in Genesis chapter 2 section 3 until chapter 3 sections 21, many contemporary interpreters of Christianity interpreted whit symbolic and inclined to find the essence of meaning of text not only literally. Among the contemporary interpreters are:

St. Ireneaus interpreted that genesis chapter 2, show to the reader the history when God (Yahweh) created the human being, Pauline said that in the first step, God created the all of human being not only in personal or just Adam, this reality indicated from Hebrew language when Genesis used the article in the word of human being. Human being has been created by God from dust and soil, in Hebrew Language human and soil has same voice “*Adam*” and “*Adamah*”. The

⁶³ Dianne Bergant, *The Collegeville Bible Commentary* (United State: The Liturgical press, 1998), p.44

interpreted the wife of Adam, *Aliyuddin Ali Ibni Muhammad al-Baghdadi* interpreted that the wife of Adam has name hawa who was created by God from Adam's rib. This interpretation has similarity whit the interpretation of St. Augustine when he was interpreted about the couple of Adam.

The other example found when *at-Thabari* explain and adopted the opinions of hadith from *Ibnu Abhâs* about the plot when Adam was known by God that he ate the fruits from forbidden tree.

These similarities were something interesting for the writer, why there were similarities? Who were the influenced between Islam and Christian theologians in this interpretation? And who were the influential both of them?

About these similarities, Ignaz Godziher said that in especially contextual in interpretation of Quran most classical interpreter like to use the mythology and historicity. And Muhammad as prophet collects the several of histories that were hodge-podge. Because of this, the classical Muslims want to know more about these mythology and histories as the part of their interpretation. Ignaz also said that this effort brought the implication to understanding the Islamic law for Muslims. These Muslims's spirit for find the mythology and histories were indicated by Ignaz resulted many theologians of Muslim as specialist whit mythology and specialist of ancient

interpreters of Islam and Christian to explore the essence of history of Adam in Q.S. Al-Baqarah verse 30 until 38 and the genesis chapter 2;3 until chapter 3;24. These methods also affected the thought of adherents of each religion. The similarities method of interpretations and also the effect from these methods can show with scheme below:

believe that all religions are (in some sense) true. A prevalent form of pluralism maintains that all religions are manifestations of divine reality. This reality is the one of proof that Judaism, Islam and Christian can be pluralistic if every follower of each religion can tolerate one another, but whether they can accept the idea that the others religions have intrinsic religious value.

At last but not least the writer sees that the collecting and the analysis data in this research are not perfect exactly. The writer hopes the next researcher can continue this research perfectly. The writer does hope advices and suggestions from the riders to get perfect understanding in quranic exegesis. May God always bless us, and make us as good creations that always do His order.

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